

THE CIRCULAR.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel XII, 4.

VOL. III.

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NO. 12.

THE CIRCULAR

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By Robert Porter,
AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
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THEOLOGICAL.

THEOLOGICAL SEMINARY.

It is with no ordinary pleasure that we find ourselves authorized to announce to the friends of the Theological Seminary at Princeton, N. J. that the professorship which the Synod of Philadelphia engaged to found, is likely soon to be completely endowed. The endowment is twenty-five thousand dollars; and of this amount eighteen thousand dollars are already secured. Of this latter sum, the Presbyterians of Philadelphia have contributed thirteen thousand dollars; the most of it within the last fortnight. The Presbyterians of Baltimore, within the same time, have contributed four thousand five hundred dollars. The remainder, seven thousand dollars, there is every reason to believe, will be secured before the end of the year. If the other synods that have engaged to found professorships shall act with equal spirit and liberality, as we hope they will, we shall expect that the directors of the Seminary will be able to report to the next General Assembly, that their Theological Institution has all its professorships established on permanent funds. In the meantime, however, it should be remembered, that a considerable sum must be raised by congregational collections, to defray the current expenses of the year. We hope that these collections will be liberal; and if they are, there is a flattering prospect that they will be the last which will be needed for the support of the professors.—*Christian Advocate.*

The 6 Universities of the Netherlands contain 2127 students.

MISSIONARY.

Foreign.

PALESTINE MISSION.

Extract of a letter from the Rev. Jonas King, Missionary in Palestine, to the Editor of the Observer.

Jaffa, 7th March, 1824.

It is now about a month since I left Jerusalem for this place, during which time, I have been occupied in reading or rather singing the Koran, with a mussulman Shekh, who is a large dark looking son of Ishmael. He is a genuine follower of the False Prophet, and preaches to me Hell fire and damnation in such a terrific manner, that my blood sometimes almost runs cold when I hear him. His grand object is at present to make me give up the Divinity of Christ. He says "if you will only give up that point that Jesus Christ is God I shall be satisfied. You may love him as much as you please but do not say that God was in him and he in God." I have given him an Arabic Bible which he is now reading. He seems to be much pleased with it, and says, "there are many good words in it." But the more I hear against Jesus Christ, the more I feel that my soul is united to him in love and that he is all in all. I often exclaim when I am alone, "Jesus thou art the son of the living God, thou art the Alpha and Omega, the beginning and the ending, thou art all in all, thou art worthy to receive adoration from all created beings in heaven and on earth. Worthy is the Lamb that was slain, to receive blessings, and honor, and power, and glory, for ever and ever." Dear Brother, do you not find that Jesus Christ is every day more and more precious to your soul? I hope and trust this is the case. The time is short, we shall soon be with him and behold him as he is. Let us be faithful. Let us strive to glorify him on the earth; and oh, that we may be the means of bringing thousands of dying souls to the knowledge of his love.

Brothers Fisk and Bird, are at Jerusalem and are not without some trials. Four days after I left Jerusalem, they were taken by a band of Turks before the Judge, who sent them to the Governor with orders to put them in chains. The Lord, however, delivered them from the mouth of the lion. The Pasha of Damascus has now sent for a copy of their Firmans, and also a specimen of their books (Bibles) to examine. What will be the termination of all this, I know not. Let us pray for each other.

JONAS KING.

[It appears from a letter, dated at Jerusalem, Feb. 23, 1823, that Messrs. Fisk and Bird had been brought before the Judge, on an accusation of the Catholics, that they distributed books, which were neither Mussulman, Jewish nor Christian; and, after an examination, they were set at liberty, with the permission of the Governor to distribute books as heretofore. And the next morning they commenced distributing, and in 4 days sold 190 Testaments among the Armenian pilgrims, for near 60 dollars.]

From the New-York Observer.

Letter from Rev. Pliny Fisk, missionary in Palestine, to his friend in New-Haven (Conn.)

Jerusalem, Dec. 22, 1823.

"My dear Sir,

"I have to thank you for your acceptable favor of Nov. 25th, 1822. It reached me in Cairo last March. I have not yet seen the bearers, though I had the agreeable intelligence three weeks ago of their arrival at Beyrout. Brother King is with them, and was well when I last heard from him. Your letter gives me some hope of one day seeing you in the East.* We have

* I had said in my letter, rather jocosely, that as I was a great traveller, it might possibly happen that I should one day see Jerusalem, but Mr. F. has taken it more in earnest than I intended.

S M.

now apartments to which we can invite you at Malta, Beyrout, and Jerusalem. Perhaps before you arrive there will be also other stations. Probably you will find some of us ready to travel with you. I would be very glad that some Christian travellers from America should pass through this country, and it would give me particular pleasure to see yourself. It seems to me now that one might very well come from America to Malta the latter part of summer, make the tour of Egypt in the winter, pass through Syria in the spring, then visit Smyrna, Constantinople, Greece, and Italy, and return home. It is true, it will require some time, and money, and perseverance, some courage and good health. If you come to Turkey, you must be ready to travel as you can, i. e. to ride a camel, a mule, or an ass; to sleep in the dirt among vermin, and in apartments which a Connecticut farmer would scarcely consider fit for his swine, to sit down among lordly Turks, and lawless Bedouins; to meet with falsehood, hypocrisy, ignorance, stupidity, and folly, united with pride, avarice, and meanness; to be cheated by almost every man you meet; to eat and drink, not such good things as you have been used to, but such as you can find; to meet continually with little vexations, and yet to go through the country contented, cheerful, happy, and without any difficulty worth naming. But now, formidable as some of these things may look on paper, one may still get along very well by taking things quietly, watching favorable opportunities, and making the best of every thing. And when a journey is once over, it makes very little difference whether it was performed in a steam-boat or an Egyptian dandjy, in a stage-coach or on a mule; whether one slept in a palace or under a hovel, on a soft feather bed, with clean sheets and an elegant counterpane and curtains, or with only a coarse blanket spread on the ground; whether you have dined at a gentleman's table every day, or joined an Arab in pulling a fowl to pieces with your fingers, and using your hand for a spoon. Brother King, though you know his health is feeble, is still used to all this, and I believe enjoys quite as good health as he did when in America. But a journey like this now and then gives a fine relish for better accommodations afterwards. Besides, it makes us grateful, (or at least it should do so) for our innumerable comforts, by showing us the condition of vast multitudes of our fellow-creatures. Ah, my dear sir, how few, how very few, of all the millions that live on earth are blessed with either the temporal or spiritual blessings which we enjoy! Are we duly sensible of this, and does it fill our hearts as it ought with gratitude? My eye often affects my heart, at least my sensibilities are touched. Oh, that a deeper and more practical effect were produced on my heart, rendering it more compassionate, generous, and benevolent.

Believe me ever your affectionate friend and brother in Christ Jesus,

PLINY FISK."

INDIA.

A Malay press has been established at Bencool, which some of the natives seem desirous of employing in printing their favorite books. Proposals are in circulation for printing a very popular native work, called "The Crown of all Kings." It is one of the best books, both in style and morality, which the Malays have among them. We subjoin a specimen—

"The vehicle of human life never stops—it is always moving; but man does not know it. Every breath of man is like a stop in his journey; every day is like passing a valley; every month is like a mile; and every year is like a league.—Every breath that is emitted from the body of man, is like a stone broken down from the house of life; for every breath diminishes the time which he has to live.—By another mode of reckoning every breath is like a step, by which we recede farther from the world, and approach nearer eternity. The world is in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and

he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world—a journey which is both long and difficult. He does not wish to load himself with useless burdens; for the more the business of life, the more thought, anxiety and trouble, while he lives; and at death impatience and regret, that he must resign his life and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him in the world to come. This world is like an inn on the road with two doors; those who come to this inn to-day, enter at one door; and to-morrow, when they leave, go out at the other."

MORAL CONDITION OF PERU.

We have been favored with the copy of a letter from Capt. Walter Crocker, of Barnstable, Mass. to the Rev. Abner Morse, late of Nantucket, dated Lima, Nov. 5, 1823; (a similar copy of which letter is published in the Boston Telegraph, of the 15th inst.) from which it appears that the state of religion and morality, in that country, is lamentably low. Men of principles and talents who engage in behalf of the Patriots, are often frustrated in their benevolent designs, by the envy and jealousy of those whom they seek to benefit. "Much of the influence of the Roman Catholic priests is lost;—but where they have influence, they exert it to the utmost in defence of all the superstition and bigotry of the church of Rome." Generally speaking, the clergy are profligate men; and do little or nothing to discountenance the alarming vices which every where prevail.

Missionaries from Protestant countries could expect little else but persecution and abuse. In the distribution of the Scriptures, however, there has been some trifling success; if, indeed, any success in such an enterprise, ought to be called trifling. While Mr. Hill, Treasurer of the American Board, was at Valparaiso, in Chili, he received from the British and Foreign Bible Society, 300 Testaments, to be distributed among the inhabitants of that city; and also a letter requesting information respecting the prospect of successful distribution in Lima. Mr. Hill wrote back, in answer, that if the revolution should break out in Lima, as it had done in several other of the South American States, [the expedition from Chili under San Martin had already sailed for the support of the revolutionists in Lima,] he thought the prospect would not be altogether discouraging; and recommended Mr. Lynch, resident in Lima, as a person to whose care Bibles and Testaments might be profitably entrusted.

Accordingly, Mr. Lynch received a quantity of Testaments from England, and distributed them among the people of Lima; "who," says the letter, "thronged his house while he had any, and were very anxious to obtain them." He was in consequence very much abused by the Catholic priests; who "endeavored to persuade the people, that, unless their own notes and explanations were affixed, the Bible could not be understood aright. Thus souls are deceived, to their own destruction." A number of Bibles have since been sent to Lima from the port of N. York; but, in consequence of the obstacles in the way of distribution, they were afterwards brought back as far as Buenos Ayres, and committed to the hands of Messrs. Brigham and Parvin, by whom they have doubtless been disposed of to advantage.

Capt. Crocker concludes his letter with the following paragraph:

"The most effectual way to introduce the Gospel into these countries at present, is, by distributing Testaments, Tracts, and some plain treatises on the errors of the Church of Rome. On the 20th of Nov. the Government of Peru formed a Constitution, the first article of which establishes the Roman Catholic Religion as the Religion of the Country, and prohibits the exercise of any other. In this you will see something of their ideas of civil and religious liberty. At present, the establishment of missionaries here, would be far more difficult than in Pagan countries. But the work is God's and must shortly look down all opposition."

American Indians.

We extract the following mode of christianizing the Indians, from a General Report to the Board of the Western Missionary Society, by the Rev. Robert M. Laird:

On this subject I wish to suggest a few things. The establishing of schools among the heathen tribes, is perhaps not the readiest way which could be adopted, of bringing them to embrace the religion of the blessed Redeemer. It leaves such as have arrived at maturity of age, out of view; at least in a great measure. It obliges the children to learn a foreign language, before they can read the Scriptures. It is liable to be opposed by all the national prejudices and feelings of the people. We grant that it is better to take the children and educate them than to let them grow up in ignorance of God, the Father, and of Jesus Christ, whom he has sent. The plan is good as far as it goes. But, it is defective, in as much as it does not, in a direct manner, tend to the salvation of those who have attained to ripeness—of men and women. Surely their souls are as precious, as the souls of their offspring. Something is, therefore, wanted to be done for their benefit. The glad tidings of salvation they must be made to hear. How can this be effected? Manifestly in only one way. Let suitable men thrust themselves into the wilderness—prepared to undergo every hardship; to live as the Indians live; to go with them from place to place; to sit down patiently to the study of their language, so that they may be able to preach the gospel to them in a known tongue. It would be necessary for these heralds of the cross to be men of the most ardent zeal; of the utmost self-denial; of untiring diligence; and of the greatest purity of life. If 20 such messengers were now to go amongst our north western Indians, there is every reason to believe, that in ten years' time, churches would be organized throughout the country, and hundreds converted from their miserable infatuation. The people would listen to one who could address them fluently in their vernacular language. [Pittsb. Rec.]

QUAPAW INDIANS.

The last Religious Chronicle contains an article on Indian civilization, in which is exhibited the character of the Quapaw Indians, and the design of Mr. Hunter for their civilization. The particulars relative to the tribe, are as follows, from the Arkansas Gazette.

"Our village has been enlivened for some days past, by the presence of all the chiefs and most of the men, of this Nation of Indians, amounting to 70 persons in all, who came here for the purpose of receiving from the Acting Governor the Annuities due them for the last two years. The sum due the nation, amounting to \$1,000, was paid to the chiefs yesterday morning, and was immediately distributed by them to the several families belonging to the Nation; and in the evening, nearly the whole party started on their return to their villages. During their stay here they conducted themselves in the most peaceable and orderly manner towards each other. The Quapaws were once a numerous and warlike nation; but, like most other Indians, who imitate the vices without the virtues of the whites, they retain but a small remnant of their former power, and now number only 467 souls. They are divided into three villages, each of which is under an hereditary Chief—are a remarkable peaceable and quiet race—profess the highest respect and friendship for our government, for their Great Father, the President of the United States, and for white people generally—and speak with much pride of their never having shed the blood of a white man."

Mr. Hunter's general views in relation to their improvement may be learned from the following extracts from his work:

"Fix the roving native at home—a home he can call his own—show him living examples of social excellence, of domestic comfort; excite his ambition (not extinguish it) on the side of virtue, the useful and peaceful arts, and enlist his zeal in support of mental and intellectual improvement;—succeed thus far and I venture to say the benevolent will have the pleasure to find them as proper objects of their goodness as any to whom they ever extended it. They will find their labors repaid by their rapid and useful improvement—their time rewarded by a large bounty of valuable land, and for every charitable action, a warm return of heartfelt gratitude."

"My plan to extend the benefits of civil life to the Indians, is to settle in the vicinity of the Quapaws. They have a brave and manly chief. He is a man of talent, his glory is fallen, but his spirit is not sunk; his lofty mind, still elastic, rises under pres-

sure, and lifts him above the frown of misfortune.—His influence is felt beyond the little remnant of his tribe, and is felt by the neighboring whites. They have not yet assumed the habits of civilized life; their country yet abounds in game, but it is fast disappearing before the ravages of the white man. I own a tract of land near them. I wish to let them see my improvement; my comfortable house; my rich meadows; my full barn; my fine stock; in short, every comfort which industry, seconded by art, can afford. I invite them frequently to see me; show them my independence; let them see that I have not to run after the game, and expose my health in the wet and cold; and my life and liberty to my enemies. This will be an appeal to his pride and his honor, in which points they are extremely sensitive; emulation would be the consequence, for they hate to be outdone."

He thus concludes:—"The rise of property will be immense; and the Indians who have formerly been fooled out of their lands, being now more sensible of their value, may become the rightful owners of wealth and power, and occupy that dignified station in society, which all should be ambitious to attain, and which, I am certain none more richly deserve than they do."

CONVERSION OF A FEMALE CHEROKEE.

Extract of a letter from Mr. Asa Hitchcock, of the Cherokee Mission, to the Editor of the Christian Gazette, dated

DWIGHT, *Cherokee Nation*, June 8, 1824.

"The prospects here, are, at present, very encouraging. The schools, of which there are two, have made very considerable proficiency during the past winter, and the natives are becoming more and more in favor of the institution, and desirous of hearing the words of eternal life. Two of the natives have recently been added to this little church, and others are enquiring the way to Zion."

The conversion of Mrs. B——, one of the above, may be interesting to some of your readers.

The power of God, in the conversion of this once degraded female, to the pure religion of the gospel, has been most strikingly manifested. Her life previously, had been vicious and profane in the extreme, so that she had received for her masculine and ferocious disposition, many opprobrious titles, from her own people, and was one of the last that would have been selected for a convert to a christian religion. But that God, who said of the persecuting Saul, that he was a chosen vessel unto himself, had, we trust, said the same respecting this unhappy female, and was pleased, in the course of the last summer, to show her the awful magnitude of her guilt, and direct her to that Blood, which cleanseth from all sin.—She attributes the first of her impressions to the conversion of a little daughter, who, having been a member of the Mission School at Dwight, for a considerable time, had returned home, and hearing her mother in her fits of exasperation, curse and swear, gently reproving her, telling her that it was not right to talk so, but that it was wicked, &c. This, together with an afflictive providence, in the removal of a dear child by death, on which occasion, the little daughter was enabled to administer some solitary reproof for her inordinate weeping as well as a word of consolation, by saying, that the Lord had a right to the child, and would do better by it than she would, seemed to pierce her heart, like a nail fastened in a sure place, and gave her no rest, until Christ was formed in her soul, the hope of glory. She now gives good evidence of a work of grace upon her heart, and her outward walk and conversation are those of a devoted christian.

Thus we see that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted of him."

Slavery.—The Illinois papers say, that for some time past families have frequently passed through that state from Missouri on their way to Kentucky & Tennessee, and the reason assigned is, that the climate of Missouri is too cold for the profitable employment of slaves. This is an important fact. It seems that slavery cannot be profitable, and of course cannot long exist, in any parts of the United States where the climate is too cold for the cultivation of cotton, sugar, and rice. Slavery abolishes itself in the wheat country. Why? Because wheat is extensively cultivated by freemen, and the labor of slaves, under circumstances being the same, cannot be profitable when it is brought in competition with that of freemen.

Let us push these reflections one step further. The time will probably come when cotton, sugar, and rice, will be extensively

cultivated by freemen, and by freemen, too, in possession of science, industry, and intelligence. Hayti has already 2,000,000 of free laborers, who are rapidly acquiring, under an enlightened government, all the advantages of the highest civilization. The republic of Colombia, which embraces an immense and fertile country, lying wholly within the tropics, has recently become free and independent, and by one of the first acts of her new government, slavery has been abolished. Mexico is also free; Greece will soon be emancipated; and on the western coast of Africa, besides our own infant colony there is the free and flourishing settlement of Sierra Leone. In all these countries, (and others might be named,) the climate and soil are well adapted to the cultivation of every species of tropical produce, and in all of them there is a fair prospect, that under enlightened governments the door will be opened wide for the introduction of the highest agricultural improvements. When the resources of these countries are fully developed, and their produce is brought into the market at the low rates at which it can be afforded, what will become of those parts of the world where the wretched and impolitic system of personal slavery is still maintained? It must be perfectly evident that the labor of slaves will then be as unprofitable in the Carolinas and Georgia as it now is in Missouri, and the whites of those states will be under the necessity either of emancipating their slaves, because they will derive no advantage from their labor, or if this should be too hazardous an experiment, they must transport them to some foreign country, and supply their places by the introduction of free white laborers.

There is nothing visionary in these anticipations. Indeed the effects to which we have alluded, are already beginning to appear. In the northern part of the slave country, embracing Delaware, Maryland and a part of Virginia, where slave labor formerly yielded large profits, it is now considered a tax rather than a benefit to the proprietor; and a comparison of the census of 1820, with that of 1810, affords indubitable evidence that in the interval between the two enumerations, vast numbers of slaves were transported from these states to those farther south, that is, into the sugar, rice and cotton country. In our opinion, the line beyond which slave labor will become unprofitable, will continually travel farther and farther south, till finally, slavery will abolish itself in every part of the United States.

If these opinions rest on a solid foundation, two inferences naturally follow: 1. If we do not intend that the southern country shall eventually fall under the dominion of the blacks, we must immediately take measures for transporting them to foreign countries. 2. The most effectual method of abolishing slavery in the Southern states is, to encourage the introduction of liberty, agriculture and the arts into tropical countries. Let the colonies at Mesurado and Sierra Leone go on and prosper, let the African tribes in their vicinity be civilized, let the government of Hayti and Colombia persevere in their liberal policy, and the whole system of personal slavery in the United States, and the West Indies, will finally be undermined. N. Y. Obs.

INTERESTING MONTHLY CONCERT.

On Monday evening, July 5th, in Park-Street Church, Boston, the Corresponding Secretary of the A. B. C. F. M. Mr. Evarts, who has just returned in health from a visit to the South, met a large assembly of the friends of missions, and communicated much pleasing intelligence from the Indian stations. He could not, however, enter upon the detail of this intelligence, without first acknowledging the kindness of Providence, in protecting him by the way and restoring him to his friends in safety. He was sure from past expressions of affection, on the part of those before him, that he should be indulged in this acknowledgment of gratitude to a kind Providence for personal favors. He had visited, during his absence, all the stations among the Cherokees, and most among the Choctaws. The first and principal topic, to which he called the attention of the audience, was the progress of religion among the Cherokees. It is an opinion expressed by many, that adult pagans cannot become Christians. Facts however, at the present time, warrant a different opinion. At all the Cherokee stations, except Brainerd, there was, at the time of Mr. Evarts' being there, or had been a little time before, unusual seriousness. At Brainerd there was nothing of this kind, except the recent anxious inquiries of three pupils, in the schools; two of whom afforded pleasing evidence of conversion.

At Haweis, a native Cherokee, who took the name of Mills at his baptism, in honor of Samuel J. Mills, and who has been a member of the church at Brainerd, some years, is exerting a most salutary influence. Mr. Ellsworth, the missionary, stated that he is of good report, and is very active in promoting the salvation of those around him. At this station, there has been more than ordinary religious excitement, during the past year.

At High Tower, sixteen Cherokees were admitted to the church, about a fortnight after Mr. Evarts was there. He mentioned the case of two individuals, at this station: one a chief, who in 1822 was favorable to the school, but expressed his confirmed unbelief in relation to the truth and efficacy of religion. This man is now a humble inquirer after truth; and prays publicly among converted Cherokees. It is stated, that no instance has been known of apostasy, among those Cherokees, who have prayed publicly.

While Mr. Evarts was at High Tower, sixteen children belonging to the school assembled to meet him. They were modest but not timid. Their behaviour was peculiarly pleasing.

At Carmel, formerly Taloney, 18 have been recently baptized; ten had been previously baptized; and of ten more, hopes are entertained, that they have become pious; making 38 hopeful converts at one station.

At Willstown, there is considerable seriousness. A man and his wife afford uncommon evidence of a change of heart.

At Creek Path, also, there are several inquirers. The case of a respectable man formerly a hunter, and who has been some time a member of the church, was mentioned to illustrate the influence of one adult religious Cherokee. He is an elder in the church. He was sent as a delegate to the meeting of the Presbytery in April, at Huntsville, where he assisted at the Lord's supper in the distribution of the bread. It was stated that the effect, on the minds of those, who saw this man, was great in convincing them of the value of Missions to the Cherokees.

Here, it may be asked, What evidence have you that the hopeful converts mentioned above are christians? The answer is, said Mr. Evarts, we do not assert it; but we have four reasons for hoping, that they are. They are reformed, in their external conduct; particularly from the sin of intemperance. They are persons of prayer; in the family, in the social meeting, and, as far as it can be known, in the closet. They are anxious to obtain knowledge, particularly knowledge of divine truth. They endeavor to keep the Sabbath holy. Mr. Evarts stated further, that the desire to observe the Sabbath is not confined to Christians. A Cherokee lately came 19 miles to learn which is the Sabbath; having resolved to observe the day himself, and to persuade others, as far as possible, to observe it.

The progress of civilization among the Cherokees is like the progress of religion, and is traced by the intelligent men of the nation to the influence of the missions. John Arch, who is regarded by the Corresponding Secretary as a very competent witness was very explicit in his declarations, on this subject.

The time at the Concert was so far consumed by this statement concerning the Cherokees, as to prevent a particular statement concerning the Choctaws. It was stated, however, generally, that their progress in civilization and religion, is gratifying, but not equal to that of the Cherokees.

Mr. Evarts bore honorable testimony to the good conduct of David Brown, and to the effects on the cause of missions. After visiting some of the principal cities in Virginia he returned to Washington to attend to important business in relation to his people. He has now gone to his parents on the Arkansas.

His father and mother, according to the testimony of Rev. Mr. Washburn, exert a most auspicious influence, in favor of the Missionary Station at Dwight. They are pillars in the church there.

Mr. Evarts gave an interesting account of the early history and present character of John Arch, with whom he travelled several hundred miles.

The contribution, at the concert, after this intelligence amounted to \$48.

Bos. Recorder.

Long Prayer.

Whitefield was one evening at a gentleman's house, and at the hour of family worship, the gentleman prayed. He was immoderately long, and when he, at length, concluded, Whitefield said to him: "Sir, you prayed me into a good frame, and you prayed me out of it again."

THE CIRCULAR.

WILMINGTON, FRIDAY, JULY 23.

☞ We are much pleased with the intimation given us, that our request for some information respecting the different Religious and Charitable Societies in this borough and its neighborhood, will shortly be complied with, by several of the institutions. We notice this, to stimulate all the others to furnish us with the wished-for sketch. It is not required that this sketch be an elegantly written composition—we want a simple and plain sketch of facts only, in ordinary language, which any one can furnish.

Dysentery.—This complaint is now prevalent in this borough and some parts of the surrounding country; and, in some cases, has proved fatal. Old and young are subject to it. As a preventive is always better than a cure, we would give the advice to be cautious, at this particular season, not to be much exposed to the heat of the day and dampness of the evenings, nor indulge too freely in eating of unripe fruit. The former part of this hint is especially intended for such as are not accustomed to be out of doors.

Public Theological Discussion.

On Tuesday, the 13th instant, a public Theological discussion commenced, in one of the churches in Philadelphia, which continued till the Friday evening following—between the Rev. Mr. Kneeland, a Universalist, and the Rev. Mr. McCalla, a Presbyterian. The discussion was moderated by the Rev. Wm. Morse, minister of the second Universalist Church, in Philadelphia, the Rev. Dr. Ely, Presbyterian minister, of that city, and the Rev. Wm. Hogan, late minister of the Catholic Church of St. Mary's, in Philadelphia, who officiated as president—all of whom, it is said, performed their duties in a proper manner. The result of this discussion has not yet reached us; but, we should not be much surprised were both parties to claim the victory.

The question discussed, on this occasion, was: "Is the punishment of the wicked absolutely eternal?—or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?"

We may possibly, hereafter, notice how this interesting question was decided—if at all decided it was.

On the 7th instant, there was a destructive fire in Boston, Mass. The loss is estimated at about one hundred thousand dollars! All the dwelling houses, except one, were insured.

By the recent arrival at New-York, of the U. S. brig Spark, we regret very much to learn that she lost two of her officers and six men, on her passage from Havana. Among the former is Lieut. James Clinton, son of the hon. De Witt Clinton.

New-Castle Sufferers by Fire.

The Committee, appointed by the contributors for the relief of the sufferers, by the fire on the 26th of April last, held a meeting, in New-Castle on the 20th inst. at which were present John Crow, Chairman, Nicholas Van Dyke, Cornelius D. Blaney, David C. Wilson, and John Moody, Secretary. And on motion, it was *Resolved*, That notice be given, to all persons who may claim relief out of the funds collected, or which hereafter may be collected for the benefit of said sufferers, to make out and deliver to the Secretary of the Committee, on or before the 5th day of August next, a statement, describing as fully as practicable, the buildings destroyed, and containing a specification of the several articles of personal property destroyed, with an estimate of the value of each article, which shall be verified by the applicant, upon *oath*, to be submitted to the Committee for their examination and decision. In pursuance of the foregoing resolution, all persons who may claim relief out of the said funds, are hereby requested to deliver to JOHN MOODY, Secretary of said Committee, statements in writing, and specifications of property destroyed, in manner and form required by the preceding resolution.

Public Disaster.—We learn from Albany papers of the 9th inst. that the lock, at the entrance of the Erie Canal into the Hudson, at the head of the Albany Basin, caved in on the morning of the 8th, to such an extent, that a long time will be necessary to repair the injury. But, we are assured that all was bustle to repair the damage. The first thing to be done is, to make a temporary dam across the foot of the basin, the work of which commenced about 9 o'clock in the morning of the day on which the damage was done, and was probably finished in the evening of the same day.

Haiti.—A gentleman who is now in Haiti, writes, that a majority of that people are friendly to the introduction of the Protestant religion. They are anxious to hear what the American father has to say about "le bon Dieu;" that a knowledge of the French tongue is an indispensable pre-requisite to a minister of the gospel there. He states, that hundreds enter the doors of churches, and tarry a short time, and when they find that they can derive no instruction from what is said, they go out with countenances expressing deep regret that they do not understand the speaker—and concludes by saying, that, if there be any place where missionaries are needed, it is there. They desire very much to hear and understand the word of God.

Greek Fund.—The Committee of the Greek Fund, in New-York, have on hand about \$5,000: and, as they desire to close their accounts, beg leave to give notice, that on the 16th of August next, they will make a final remittance. Any sums, therefore, destined for this fund, had better be forwarded previously to that time, to the Treasurer, Mr. Charles Wilkes, in New-York.

Extract from the REPORT of the Rev'd. M. C. SEARLE, to the Domestic Missionary Society, of Wilmington—communicated July 5, 1824.

(Concluded from last week's paper.)

At different times your missionary has met with various individuals of very diverse characters, with whom he has conversed closely and seriously; and to whom he gave Tracts, suited, as well as he could ascertain, to their moral characters. On Sabbath, the 6th of June, he preached to as many as could be collected under the shade of a large oak, near one of those temporary sheds which have been erected for their shelter. Here was an audience of probably 70 or 80 persons—fifty of whom perhaps were workmen on the canal. Some appeared attentive.

Your missionary found that little could be done here in the way of religious instruction on week days. The men are employed at their work with a little intermission after meals, from sun-rise till sun-set. All, then, that is done, must be done on the Sabbath. But very few of them, now that the novelty of the thing has subsided, are disposed to spend that holy day, or any part of it, in religious exercises. The distribution of religious Tracts, then, is probably the most efficient means of doing good—Bibles and Testaments are wanted; but should never be given away, except a promise is made that the receiver will never part with it. The Female Bible Society of Wilmington generously presented a number of Bibles and Testaments—of these your missionary distributed six Testaments to individuals, receiving assurance from them that they could read, and a promise that they would never part with them—This promise he recorded on the cover of the book, with the name of the receiver and the Society from which they were obtained. Four Bibles he left at different shanties, (sheds,) for public use. In a number of instances men have been found, born in our own highly favored country, who cannot read a word: and one young man who was raised near Wilmington, and who appeared anxious to get a Testament, I was obliged to deny; because, altho' he could once read a little, he had now entirely forgotten all that he ever did know.

I might proceed to enumerate many little incidents of a similar nature, which might be interesting, had you time to listen to their recital. These, however, may afford you a specimen of the way in which your missionary endeavored to discharge the duties which devolved upon him. It gives me pleasure to state here, tho' not exactly connected with the report of your missionary, that Mr. Randall, one of the engineers, has procured, (and at his own expense, I believe,) a large quantity of Testaments, which are to be considered his own property, yet are to be distributed and kept at the different shanties for public use. He has also purchased some thousands of Tracts for distribution.

At Mount Pleasant your missionary preached twice—but few attended; both days were unfavorable for a large audience. Those present were attentive, and expressed a very strong desire that I should return.

On Saturday, June 5th, preached at Mrs. Vandegrift's, near the "Trap." The house was well filled; and some, who for want of room withdrew, were standing out of doors. The audience was solemn and attentive.

The next place in order, is Port Penn; and it is one of peculiar interest. The first visit which your missionary made to that place, was on the 2d of June. The weather

was, at this time, rainy and very unfavorable for collecting an audience; so that it was two days after my arrival, before an assembly could be collected for the worship of God. There were, at our first meeting, perhaps 80 or 100 persons—it was probably owing to previous disappointment, that there were not more. Those present appeared much more solemn than any I had met with before, and we may, perhaps, without doubt, say, that the word did not return altogether void.

During my first visit, I was called to the sick bed of a very aged Christian. At first she supposed her change was approaching and she seemed waiting with all the anxiety of a child, for the word of a father to summon her home. Truly, it was good to be with such a Christian, at such a time. Her evidences of piety appeared to be of the most rational and consistent character—her mind calm—and her faith strong. It was the good pleasure of God to continue her still longer in the world; and when I last saw her, she was recovering—but yet her soul was all submission, and she appeared perfectly resigned, if it was her Father's will, to tarry a little longer on this side Jordan.

A second time your missionary visited this interesting spot, on the 15th June, and preached that evening from Eph. v. 14. The house was well filled, (tho' the notice of the meeting was short) and the attention of the audience uncommonly good.

To many there is good reason to think the word this evening was "quick and powerful."

The next Sabbath preached at Port-Penn, from Luke xiv. 21: "And they all, with one consent, began to make excuse." There was very great attention, and the word seemed to be carried with "the demonstration of the Spirit and with power." Our last meeting was on the 23d June. The attention of this people, to the word, was evidently on the increase: and we have reason to hope, that some fruit of your missionary's labors is found here, and that much more shall hereafter appear. The house was filled to overflowing—numbers stood outside, to hear, that their souls might live. During this visit, your missionary had some personal conversation with different individuals, on religion, which he has not time to relate. He would recommend this place to all who love Zion, as one, which appears to be an encouraging field for missionary labor, and where a rich reward may be expected.

While at Port-Penn, your missionary received an invitation to visit Fort Delaware, in company with a few select friends; as some members of the society had expressed a desire to know what is the moral situation of those employed there, and if it were feasible, that he should preach there; he accordingly went. The works are yet in an unfinished state; and the men employed there are principally it is believed masons and carpenters from the neighborhood—There is not yet a garrison of soldiers established there, but it is expected there soon will be—Your missionary found on the island a number of families, the children of which he believes are altogether uneducated—He was about to give tracts to a number of them, but found that they could not read them if given. *Could not a Sabbath School be instituted there?*—During the short excursions, which your missionary has made he has distributed tracts as often as he could to those he met with on the road, and accompanied them with a word of advice—These silent monitors may have the desired effect, when the missionary is far away, or his voice silent in death.

In every place which your missionary has visited he has been treated with very great attention and kindness—It was with regret that he was obliged to part so soon with Christian friends so agreeable and yet so recently known—But the fashion of this world passes away and those we once have known we soon shall know no more on this side Eternity—Many thanks were returned to the Society for their exertions and care—and the prayer of many a sincere heart has doubtless ascended to God and will draw down blessings on you for your exertions for the destitute.

You now have a sketch of your missionary's labors for the past six weeks—To you and to him it is said, "In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not which shall prosper either this or that, or whether they shall both be alike good." To us the command is, "Freely ye have received, freely give"—and the promise, "The liberal man deviseth liberal things and by liberal things shall he stand."—And again, "the liberal soul shall be made fat."

SUMMARY.

Domestic Heathens.—The Philadelphia Christian Gazette, of the 17th inst. contains the following extraordinary statement over the signature of "OMICRON;" which, if true, must be a cause of much grief to Christians generally, and ought especially to call forth the immediate labor of love of the neighbors of those poor fellow mortals, thus destitute of a living knowledge of the Saviour of repentant sinners. These pitiable fellow travellers to Eternity, cannot too soon be made acquainted with the "glad tidings of the gospel"—that there is "one mighty to save," all those who come unto Him—one, who came into the world to seek and save that which was lost.—Circular.

In speaking of the moral ignorance of the lower classes of citizens of Philadelphia, the writer says, "that many, many, cannot read the Scriptures—have no correct knowledge of the great outline of christianity"—this "can be proved by every devoted minister of Christ in this city."

"I am credibly informed by ministers of the gospel in this city, that persons are found among the lower classes, that have no recollection, that they ever heard of Jesus Christ—and that have no knowledge of a resurrection or a general judgment; or even that they have a soul which is immortal—who believe, that when they die, there is no more of them."

"In vain do our Bible Societies spread that blessed book; unless in some way we get the poor made acquainted with its contents. *Even at the very threshold of our Bible-houses, where the Bible is heaped up, hundreds upon hundreds of our fellow-citizens are sinking in scores into eternal misery as effectually as the Hindoos, or the subjects of the Grand Lama.*"

Contributions.—On the 4th inst. collections in aid of the funds of the American Colonization Society were taken up at Boston, 142 dollars; Salem 75 dollars; Newburyport 34 dolls. and at Hallowell \$45.

Union of the English & Catholic Churches.

A proposition has been made in the British Parliament, for a union of the Church of England with the Catholic Church of Ireland. Mr. Robertson, the member from Grampound, is said to be the author of the suggestion; and Dr. Doyle, the Roman Catholic Bishop of Carlow, in a letter, which he has published, speaks very favorably of the plan.

[And why could a union not be effected? The accomplishment of so great an object would bring Christians closer together in the sweet bonds of brotherly love—they would, together, in delightful harmony, worship the common Parent of all. Would to God all Christians, of whatsoever denomination, who worship one and the same true and ever living God, could be more closely united. There is, impartially considered, naught that divides Christians of different names, but (figuratively speaking,) a paper wall. Why, then, could not this partition wall, already so thin, and, in proportion to the extension of the just liberality and correct intelligence of the religious community, growing still weaker, be entirely broken down, as a useless barrier to Christian fellowship? O! for the happy time, the glorious day, when all useless sectarian distinctions, prejudices, partialities, bigotry and superstition, so prejudicial to true holiness, and as derogatory to the character of the enlightened age we live in, as it is repugnant to the wishes of the actual followers of Christ, shall vanish, like the morning mists before the meridian sun, and make way for the dazzling splendor of Divine Truth, as it is in Jesus! and we all, as a band of brothers and sisters, shall unitedly bend our knees at the altar of the Great God of all Nations!—Circular.]

MEXICO.—The Congress of Mexico has issued a decree, declaring that Don Augustin Iturbide shall be declared a TRAITOR from the moment he may appear in any part of the Mexican Republic. All persons favoring his return, are also to be declared traitors. [Iturbide, some time ago, departed from England, with the avowed intention of going to Mexico. We expect soon to hear more of his movement.]

At an adjourned meeting of the Presbytery of Philadelphia, held in Salem, N. J. on the 8th ult. Mr. John Burt, a licentiate of the said Presbytery, was ordained and installed as the pastor of the Presbyterian church in Salem.

Poet's Corner.

From the Emporium.
A DREAM.

I had a dream. A narrow bridge-way led
Across a mighty gulph, in whose deep bosom,
Down, down a frightful depth, on pointed rocks,
The mangled carcasses of men were strewn
In one promiscuous ruin. Death sat there
On his dark throne, 'mid one vast sea of blood!

I look'd—and lo! millions of moving men
Press'd madly on the space which none could tread
In safety without care—thousands & thousands fell
Each moment in th' abyss through heedlessness,
To rise no more for ever! Still there came
Thousands and thousands more—& mark'd the fall
Of friends and dear companions, and e'en wept,
But took no better heed, and fell themselves
In the same ruin. Some who came were blind,
And some were maimed, and faint, and tottering;
And some seem'd urg'd by every madness on;
And yet 'twas said that all were rational
Children of earth—and journeying to the clime
Of cloudless skies and peaceful scenes, beyond
That gulph, o'er which there was but this one
passage.

I look'd again—and saw that there were those
Amid the croud who pointed out the danger,
And warn'd, and warn'd their fellows to beware,
Offer'd to lead the blind—assist the maimed—
And strove to win e'en madness back to reason.
But these were hiss'd at, shunn'd, despis'd, as men
Of little wisdom—or ignoble souls—
Yet these went cautious on, and all escaped
The certain fate of their despisers.

I woke—it was a dream. But I have thought,
Oft thought, how like this scene is that we see
Daily around, in this our pilgrimage—
How the world runs to ruin—all are bound
O'er the strait way that leads to happy climes
Beyond the shores of time. Yet who can count
The countless millions of immortal souls
Which perish—fall, for ever, in the abyss
Of endless death, even through very folly,
In winding o'er the narrow bridge of life!

From the Boston Telegraph.

CHRIST IN YOU THE HOPE OF GLORY.

Give me that hope which will remain
When the death pillow bears my head;
When every bond is left in twain,
And every hope beside has fled:
When life and all its actions seem
Like the departing of a dream;
When the sight fails, the catching breath
Choked by the rising flood of death;
When the last parting word is spoken
From aching hearts, all, all but broken;
And the last pressure, and the eye
Stands fix'd upon me as I die—
When flesh will sink, and heart will fail,
And no support but his avail,
Who knows my every sin, but who,
Faith whispers, has forgiven too:
Oh, then, convuls'd, and cold, and spent
To the last spark—in languishment,
And all that racks man as he dies,
Death's nameless untried agonies,
Give me that hope!

JAMES EDMESTON.

Domestic Economy.

Sick Head-ache.—To remove an attack of the sick head-ache, take a table spoonful of ginger, mixed with a lump of sugar, in a tumbler, three parts full of water, with the chill off; sit, for a quarter of an hour with your feet in water agreeably warm; apply a napkin, wrung out of cold water, to your temples or forehead, whichever part seems most affected.

Cure for Ringworms.—Rub the parts, where the irruption prevails, frequently with common mushroom catsup. This remedy, simple as it appears, has never been known to fail in removing the ringworm, itch, or any other cutaneous irruptions, when a very nostrum has failed.

To perfume Linen.—Rose leaves dried in the shade, cloves beat to a powder, and mace scraped; mix them together, and put the composition into little bags.

Medicine.—The Boston Medical Intelligencer says, "there is no doubt of the fact, that people take too much medicine; where ten actually die of acute diseases, ten more are doctored to death, at their own solicitation."

One thousand settlers arrived at Michigan, between the 8th and 12th of May last.

RELIGIOUS.

THE LITTLE TEACHER'S DEATH.

The report of the Church-hill Sunday School, County of Londonderry, dated May, 1820, contains the following pathetic narrative of the death of an excellent little female teacher.

A late occurrence here has produced a very general degree of feeling amongst us. It was the much lamented death of an excellent little teacher, whom almost every body praised—one in whom we could repose trust. After an illness of seventeen days, her little span of time below terminated. Wise and intelligent beyond her years, it was remarked by some that she was not destined for this world.—Pleasing and engaging in her manners, she attracted the esteem both of her friends and neighbors. And though always innocent, yet her mind seemed to have a peculiar bent towards sacred things throughout the last winter, during which she took great delight in reading the Scriptures, particularly the Revelations of St. John; and still desirous of obtaining more knowledge, and of understanding what she read, often did she converse with her aunt when alone, and propose questions, some of which the latter knew not how to solve. Though to all appearance, her's promised to be an useful life, yet it pleased the wise Disposer of all events to remove her hence—the first fruits of our Sunday School, mature for heaven. The Lord took her to himself. But little Jane was resigned to the divine pleasure, for chastened with strong pain, no murmuring word escaped her lips. On beholding her aunt in grief, she said "vex not yourself about me, sure it would be better for me to die and go to Heaven, than to be in this troublesome world. I am a great sinner, indeed, and it is an awful thing to die; but then there is a great Saviour, and he has promised to pardon, abundantly to pardon." She dwelt on the word abundantly with peculiar emphasis.—When the minister asked her if she would desire, to die? Her reply was to this effect:—"If it were the Lord's will she would—that she might be better prepared—but if it were his will, she was willing to die." He asked her again if he should pray for her life, and she said, "I am in the hands of the Lord, let him do as seemeth him good." Prayer she desired much, and therefore, after that day, she repeatedly inquired when Mr. — was to be back again, who expressed himself so highly gratified with her, that had he thought her dissolution so near, he would cheerfully have come several miles to have conversed with her again. The Presbyterian Minister having called to see her, also evinced much satisfaction at her understanding and answers. When any little nourishment was given to her, she never received it without craving God's blessing upon it, and when left alone in the room, we frequently heard her praying, "God be merciful to me, Lord save me!" which petitions, I trust, entered into the ears of the Lord of Sabaoth. Even when her head got disturbed in the midst of her ravings, she often exclaimed to those around, "Pray, pray—God bless me, the Lord bless you all." The last word she was heard to articulate, was, "Amen," to the requests offering up to the throne of grace on her behalf. And while we were waiting with tender solicitude near her bed, having commended her soul to God, she quietly departed. It was asked, "Is she gone?"—yea, she was gone—the pulse had ceased to play, and the heart to flutter, and to beat, and the spirit had taken its flight to that land, where the inhabitants feel no more pain. Thus died little Jane, in the tenth year of her age. Her youthful companions felt the most tender emotions of regret. Strong were their sensations when with her the respectable funeral was travelling to the grave—the cries were not confined to her relatives; teachers of the Sunday School could not refrain from tears, and little girls of it were most affectionately weeping, others belonging to it could hardly be restrained from coming to witness the last of their careful little teacher. It was very affecting to me, to behold this dear little orphan's aunt in much grief; who observed: "This dear little child was mine; it was hard to part, but the Lord knows what is best, and blessed be his name, who gives and who takes away.—The bereavement will be long felt by her domestic circle, but especially by her aunt, who reared and loved her with maternal tenderness.—And long will her name be mentioned with cordial expressions of regard. Her place is vacant in the School, and the want of her is felt there, but we acquiesce with the afflictive dispensation, when we reflect on the pleasing hope, that she fills a seat and is employed at nobler work above.

Oh Thou, whose mercy guides my way!
Though now it seems severe,
Forbid my unbelief to say,
There is no mercy here!

Oh grant me to desire the pain
That comes in kindness down,
More than the world's supremest gain
Succeeded by a frown.

Then though thou bend my spirit low,
Love only shall I see;
The very hand that strikes the blow,
Was wounded once for me.

From the Springfield Journal.
THE CHEROKEES.

SIR,—I enclose you a letter, which I have received from John Ross, one of the principal men of the Cherokee tribe of Indians. Several gentlemen who have perused it, have requested that it might be published. If you think that it would gratify your readers, or that it would have a tendency to correct the error, which is too prevalent, that all exertions to extend the blessings of civilization and Christianity to the aborigines of our country will be fruitless, or that it will strengthen the hands and encourage the hearts of those who have heretofore felt an interest in this great work of humanity and benevolence, you are at liberty to give it publicity.

I am with respect, yours, &c.

SAMUEL LATHROP.

West Springfield, June 21, 1824.

WASHINGTON, May 15, 1824.

The Hon. Samuel Lathrop.

SIR,—You have intimated that it would be interesting to the people of your district to receive a statement respecting the progress of the schools which have been established under the direction of missionary societies in the Cherokee nation, from one who is a native of that nation. I take great pleasure to give you a brief view of the subject, and I regret that it is not in my power at this time to give you a more detailed account; especially as the good people of your state have taken such deep interest in the concern of those missions. The principal school establishment of the American Board of Commissioners for Foreign Missions amongst us, is that at Brainerd, and the number of pupils of both sexes at that station is from 60 to 100, varying from incidental causes, sometimes by retiring into the local schools which are more convenient to their abodes, &c. There are five local schools in connexion with this establishment, and the sixth, perhaps, ere now is in operation. In each of those local schools there are generally from 25 to 30 children under instruction; besides, there is also an establishment under the direction of a Baptist Society, where there are about the same number of pupils under instruction as at Brainerd, and also, one other under the direction of "The United Brethren," or Moravian School; it is one of the oldest missionary establishments in the nation, and much good has resulted from it, as well as the others which have been mentioned; in all these schools the children are taught the English, and when out of school the boys are employed in husbandry and other useful employments, so as to inculcate a habit of industry. The girls are taught all the necessary vocations of domestic concern. The proficiencies made by the pupils in their several studies, have been remarked with surprise by every stranger who has visited them—besides these pleasing improvements, a happy change has in an extraordinary degree been also made in the moral and religious condition of the nation, and many are considered as ornaments to the Christian churches in which they have been associated. Independent of these missionary schools there are some private ones through the nation; and it is in contemplation with the chiefs to establish a national academy, as soon as the pecuniary concerns of the nation will permit. And also to put a printing press into operation—with confidence it may be said that the state of general improvement in the nation is advancing in a prosperous degree. Agriculture is a leading pursuit of the nation, and it may not be improper here to state, that there are some farms together with their tenements, worth at least from ten to fifteen thousand dollars, exclusive of stock; though but a few of such value, yet there are many citizens of the nation whose means are amply sufficient for extending their improvements to such valuation, if disposed; there are several native merchants employing sufficient capital for any retail store in any place affording the same population. Although it is true that a majority of the nation is poor, and greatly in darkness; but the same causes

which has produced Christianity, civilization and wealth in others, are in like manner accessible and may in time be enjoyed by them all. It is therefore an important consideration, that those who have tasted the fruits of civilization should not withdraw themselves from their unimproved brethren, but that they should use all their influence and exertion to elevate themselves; under this sense of duty the whole nation cannot fail of being in due time completely civilized—to ensure which, wisdom and prudence strongly forbid any precipitate change in the administration of their government, but the changes should keep pace with their condition; by such process they may be completely civilized, and be made fully prepared to be incorporated with the United States.

Every husbandman knows, that a fruit must be fully ripe before its seeds will sprout and grow to perfection, and that the seed of an unripe fruit can never grow, but will putrify and be unprofitable, just so would be the fate of a large portion of the Cherokees, were they to be merged into the population of this civilized community, before they are fully prepared for the change; but give them the necessary time for preparation, and they may come into the Union with all usefulness to themselves and to the American family. And it is within the sphere of possibility, that a Washington, a Newton, a Brainerd, or one equal to the greatest man the world ever produced, may spring from such confederation.

May you return safely to your own fireside, and there enjoy the fond embraces of your family, in health, prosperity, and happiness, is the sincere prayer of

Sir, your very obedient servant,
JNO. ROSS.

The following Prayer, which was put into our hands a few days ago, designed to be pasted into the Holy Bible, is so truly excellent, that our readers will not object to the space it occupies.—Every one, who enjoys the great privilege of reading the Word of God, should read it with a devout and prayerful heart.—Circular.

"Buy the Truth, and sell it not."

A PRAYER BEFORE READING THE BIBLE.

O LORD, thou art the source of all light and knowledge, and the Giver of every good gift. I thank thee, that thou hast put into my hands that HOLY BOOK which teaches the way of Life. Thanks be to God for his unspeakable gift! May I, at this time, read thy word with humility, and reverence, and a sincere desire, to know and do thy will. May the language of my heart be, "Speak, Lord, for thy servant heareth." Grant me the aid of thy HOLY SPIRIT, that I may understand what I read, and may profit thereby. Open my eyes to see wondrous things out of thy Law. May thy word be a lamp to my feet, and a light to my path. May it be sweeter to my taste than honey—more precious in my eyes than much fine gold. Show me what I am, and what thou wouldst have me to be.—Convince me of my need of mercy, and of thy willingness to save me for Christ's sake. May JESUS CHRIST be set before me as the only and all-sufficient Saviour from sin and from hell. May my numerous and aggravated transgressions be blotted out in his most precious blood.—Create in me a clean heart, O God, and renew a right spirit within me. Sanctify me through thy truth—thy Word is Truth. May Jesus Christ be formed in my heart, the hope of eternal life. God forbid I should glory, except in the Cross of the Lord Jesus Christ. May my life be devoted to his service—may my death be cheered by his presence—and through eternity may I sing the praises of his redeeming Love.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with me, now and ever. Amen.

Good Devised.—A correspondent of the Western Recorder, in a communication intended to promote the circulation of tracts, has the following statement of a plan adopted by an aged minister in Monroe county, N. Y. for the purpose of introducing tracts into schools.

He went to the district school, and proposed to the children to pay to the teacher one cent each, for the purchase of Tracts. The proposal was accepted with eagerness, and in a short time fifty cents were collected, which procured for the school a library of tracts consisting of five hundred pages. Each scholar then took a tract, to be read and returned within a given time, which occurs twice a week, so that during the summer term of the school, fifty tracts may be read by every family in the district.

Redeeming the Time.—A merchant in this city, as one among the various means of doing good, has adopted the practice of keeping on his counter a variety of Religious Tracts, which he gives away to transient customers, whenever he thinks such a present would be acceptable and useful. In most cases, these little messengers are welcomed with gratitude, and often no doubt are productive of the most valuable effects.—Is not this an example worthy of imitation?
Bos. Tel.